

includes wife Mrs Teranishi

Project I.D. No. 29

NAME: Teranishi, Harukichi DATE OF BIRTH: 1884 PLACE OF BIRTH: Yamaguchi
Age: 89 Sex: M Marital Status: M Education: 4 yrs - Elementary School

PRE-WAR:

Date of arrival in U.S.: 1905 Age: 20 M.S. S Port of entry: San Fran.
Occupation/s: 1. Sugar Cane Co. 2. Farmer 3. _____
Place of residence: 1. Hawaii (1903-05) 2. Coney Islands 3. Orwood
Religious affiliation: Christian Church 4. Woodward Island 5. King Island
Community organizations/activities: 6. Newland 7. Raltz Island

EVACUATION:

Name of assembly center: _____
Name of relocation center: Gila Camp
Dispensation of property: _____ Names of bank/s: _____
Jobs held in camp: 1. Kitchen Worker 2. _____
Jobs held outside of camp: _____
Left camp to go to: Loveland in North Denver (In 1943)

POST-WAR:

Date returned to West Coast: 1945 (To California)
Address/es: 1. Loveland, North Denver (3 yrs) 2. Orwood, Ca.
3. _____
Religious affiliation: _____
Activities: 1. _____ 2. _____ 3. _____
If deceased, date, place and age at time of death: Deceased

Name of interviewer: Heihachiro Takarabe Date: 4/10/72 Place: Stockton, Ca.

Handwritten: Mariko Nagae

NAME: Mrs. Teranishi DATE OF BIRTH: 1898 PLACE OF BIRTH: Yamaguchi
Age: 75 Sex: F Marital Status: M Education: 4 years - Elementary School

PRE-WAR:

Date of arrival in U.S.: 2/1916 Age: 18 M.S. M Port of entry: San Fran.
Occupation/s: 1. Domestic Worker 2. _____ 3. _____
Place of residence: 1. King Island 2. Newland 3. Raltz Island
Religious affiliation: Christian Church
Community organizations/activities: _____

EVACUATION:

Name of assembly center: _____
Name of relocation center: Gila Camp
Dispensation of property: _____ Names of bank/s: _____
Jobs held in camp: 1. _____ 2. _____
Jobs held outside of camp: _____
Left camp to go to: Loveland in North Denver (In 1943)

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Activities: 1. _____ 2. _____ 3. _____
If deceased, date, place and age at time of death: _____

Name of interviewer: Heihachiro Takarabe Date: 4/10/72 Place: Stockton, Ca.

Translator: Mariuko Nagai

NAME: MR. AND MRS. HARUKICHI TERANISHI

AGE: Mr. Teranishi - Born in 1884
89 years old

AGE: Mrs. Teranishi - Born in 1898
75 years old

PLACE OF BIRTH: Yamaguchi
(Both Mr. and Mrs. Teranishi)

CAME TO U.S.: Mr. Teranishi
In 1905, at age 18. Returned to Japan
to marry, then returned in February,
1916.

Mrs. Teranishi
In 1916 with Mr. Teranishi.

Major Occupation: Farmer

Relocation Camp: Hira Camp
Gila

Interview Date: Ap. 10, 1972

Interviewer: Rev. Heihachiro Takarabe

Translated Date: December 18, 1973

Translator: Mrs. Mariko Magee

NAME: MR. AND MRS. HARUKICHI TERANISHI

Q. What's your name?

* A. My name is Harukichi Teranishi.

Q. How old are you?

A. I'm eighty-nine years old.

Q. What part of Japan are you from?

A. I'm from Yamaguchi.

Q. How about you?

** An. I'm from Yamaguchi, too.

Q. How old are you?

An. I'm seventy-five years old.

Q. You're still young. How far did you go in school?

A. I only went as far as elementary school. I attended elementary school for four years.

Q. How about you?

An. I also only went as far as elementary school. In my day, elementary school was for six years.

Q. Do you remember anything from your school days?

An. Yes, I do.

Q. What were they like?

An. I went to a school where only two teachers were teaching. I went to a regular elementary school in the local area for four years, and then transferred to a high elementary school, which was far away. It was in Takamori. I

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* A. - Mr. Teranishi

** An. - Mrs. Teranishi

An. attended that school for two years.

Q. Did you live close to each other?

An. Yes, we did.

Q. Are you from the same village?

An. No, we aren't. My husband is from Iwakuni, and I'm from Takamori. Our homes were six or seven miles apart.

Q. I see. Do you remember anything about your teacher?

A. Yes, I do. Our teacher was old and bald. He was partial to pupils from rich families. Though we got the same grade, only a rich child was rewarded by the teacher. I'll never forget that. One female teacher from my village told me when I was transferring to another school, "Miss Kawamura, you should study hard at the new school, for you'll have a different teacher." She encouraged me. We had ceremonies for the Emperor's birthday, National Foundation Day and New Year's Day at school. Our principal read the Imperial rescript for education during the ceremonies. As soon as he opened up the pictures of the Emperor and the Empress, we had to make a profound bow; therefore, we never saw what the pictures looked like. We couldn't graduate from elementary school unless we learned the rescript by heart. I can remember it even now. What I learned in elementary school has never left my mind.

Q. What was fun for you?

An. Going on a school picnic was fun. The athletic meets at Iwakuni elementary school were fun, too. I don't remember anything else in particular.

Q. What was your father's occupation?

A. I'm from a farming family.

Q. What about Mr. Teranishi?

An. Was your father a farmer?

A. He was a farmer, and also had a business dealing in firewood.

An. Half and half.

Q. Is that so?

A. He cut woods from the mountains and spread it on a dry riverbed. I helped him water it, so that the color of the wood changed and it looked like dry wood after a week or two. He sold it to a nearby liquor store. When he couldn't sell it in the neighborhood, he shipped it to Hiroshima.

Q. What was your father like?

An. He asked you what your father was like.

A. He was a nice man. Though he loved drinking, he learned to control himself as his children grew up. He didn't want to get drunk and give us a bad example.

Q. What was your family religion?

A. Both of my parents were supposed to be in the Shingon sect; however, my mother was fond of the Zen sect, because she was in favor of the sutra-chanting by Zen monks.

- Q. What was your family religion?
- An. My family religion was the Shingon sect.
- Q. When did you attend a Christian church for the first time?
- An. I became a Christian in the U.S. I joined a women's group.
- A. Having been moved by the kindness of Christians and their care for others, we became Christians.
- Q. Had you heard about Christianity when you were in Japan?
- An. I had heard about it through my brother's Christian friend.
- Q. What did the villagers in your village think about Christianity?
- An. We lived so far in the heart of a mountainous area that we didn't hear about anything novel, such as Christianity. Having graduated from school, I went to Yamaguchi city to attend a sewing school. One sewing teacher was a Christian and told me about Christianity, but I didn't attend church.
- Q. What motivated Mr. Teranishi to come to the U.S.?
- An. Lots of young people in Iwakuni around twenty years of age, immigrated to Hawaii at that time.
- A. People escaped the draft by immigrating to Hawaii. I went to Hawaii, but I found that living there wasn't ideal. There were too many Japanese people for me to economize in my social expenses. I spent so much for social activities that I had to get advance pay every month. After a year and a half, I decided to leave

A. for the mainland.

Q. When was it?

An. In 1905.

Q. How old were you?

An. You left Japan at the age of eighteen, didn't you?

A. Yes, I did.

An. He was in Hawaii for almost two years, and came here at the age of twenty.

Q. When did you come here?

An. I married him in Japan in 1915. We came here together.

Q. How old were you at that time?

An. I was eighteen years old.

Q. You were young, weren't you?

An. He was thirty-two years old and I was eighteen.

A. She was almost half my age.

An. I'm fourteen and a half years younger than he. Having been patient in the U.S. for ten years, he returned to Japan. We were married in Japan and got to San Francisco in February of 1916.

Q. Did he return to Japan to marry?

An. I think so.

Q. What kind of people were on board the boat?

An. Most of them were those who had formerly returned to Japan to marry. The brides were all in my age group. There were many brides of "picture-marriages".

A. Most of them were brides of "picture-marriages".

An. In San Francisco, the husbands-to-be were calling their wives-to-be from a wharf. But we had to go to the immigration office first. We were examined for eye diseases and hookworms.

A. It was troublesome.

Q. Did every bride and groom meet one another? Wasn't there anyone who couldn't find his partner?

An. No, there wasn't anyone. There were some troubles, though. Some grooms looked older than their pictures, others looked less handsome than their pictures. The brides felt disappointed to see their grooms.

Q. What kind of episodes had you heard of in reference to "picture-marriages"?

An. Some brides found that what they had been told in Japan was different from reality, and wanted to go back to Japan. Concerning such problems, Mrs. Hayashi, who was president of the Japanese Women's Association, mediated between brides and grooms. I had never heard of anybody returning to Japan.

Q. I've read and heard a lot about the rather unhappy lives the brides of "picture-marriages" led. Had you heard anything about unhappy "picture-marriages" at that time?

An. Since we had gone deep into the heart of a farming area, we didn't meet anybody like that. One groom threatened to shoot his bride and himself if she insisted on going back to Japan.

Q. What did you imagine about the U.S. before coming here?

An. I imagined that Japanese people who had come here several years ahead of me must have been well educated; on the contrary, I met quite a few illiterate people here. It was about fifty-five years ago when my husband had owned a large sector of farm land. He hired workers to harvest his potato, onion, and bean crops. Women, as well as men, worked all day long. Luckily, my husband suggested that I should live with a white family to learn English. I went to ... and lived with a white family. I did housework in exchange for English lessons for eight months. The wife was a high school teacher and taught me half of the second reader's textbook. Meanwhile, my husband had to move to another island, and I had to move with him. The teacher insisted on my staying with her for a while longer, because I was making progress in English. But I couldn't let my husband move to another island alone. Japanese women who cooked for Japanese laborers day after day neither saw any whites nor spoke any English at all. As for me, the eight months I studied English with this teacher helped me tremendously. I studied with books by myself after that. I was grateful that my husband had let me stay with a white family.

Q. What did you feel when you started living there for the first time?

An. In the beginning, I just said, "Good morning," and "Good night." Being lonely, I went back to the Japanese village to eat Japanese food during the weekends. I wondered why I had to learn English if I had to feel so lonesome. As I was starting to understand English, I felt it interesting to learn. I realized that my husband had been speaking broken English all that time, and I told him to study English. My study of English began with the pronunciation of basic English sounds. The lessons helped me pretty well.

Q. What did you think about living with a white family? It was completely different from a Japanese family, wasn't it?

An. Being young, I wasn't impressed by anything in particular. I washed dishes and helped the wife with other things. The husband used to teach at a high school, but he became ... and inspected the island every day. The wife, who was a high school teacher, stayed home and taught me English any time she was free.

Q. What was Mr. Teranishi's occupation in Hawaii?

A. I worked for a sugar company. I was in charge of burning sugar canes.

Q. Where did you go after leaving Hawaii?

An. He went to Coney Islands the next year, in 1906, to harvest potatoes. When he was about to dig up the potatoes, the crop was attacked by snow fall. The bank gave way. He had been a farmer since 1907.

A. In 1907, there was a flood all over from Stockton to Byron.

An. Did you have any of your produce washed away by the flood?

A. It was so terrible that no farmers could produce anything.

Q. What did you do after that?

A. Since I couldn't stand the dust in the lower part of the river, I moved higher to the upper part of the river.

Q. Where did you go?

An. In Orwood, one German named Mr. Ruesa invested sixty thousand dollars in order for my husband and ten others to produce asparagus and potatoes. Selling potatoes for two dollars a pound, they cleared sixty thousand dollars debt within a year. Mr. Ruesa had mortgaged his house and other property in order to get a loan of sixty thousand dollars without telling Mrs. Ruesa. She found out and got all excited about it. But my husband returned everything to Mr. Ruesa within a year. We used to visit him till he died a few years ago. We talked about old days.

Q. Did you farm there till the war?

An. No. After awhile, my husband's partners drifted apart and he went to Woodward Island. He produced potatoes and beans there. By the time I came in 1916, he was on King Island. In 1917, we went to (Newland) and grew potatoes in a woody area. In 1927, when Aiko was two years old, I moved up to (Raltz) Island. He moved

- An. to Raltz Island in 1919, for Mr. Walter Perry, who was a close friend of Mr. Ruesa, asked him to farm a two hundred acre plot of land. We had lived there until the war broke out.
- Q. I see. I'd like to go back to the beginning a little. Had you been rejected by white men or had you been treated harshly by them at that time?
- An. No, we hadn't. Though we spoke such broken English, white people listened to us very patiently.
- A. We never had experienced anything bad with white men.
- Q. What made you happy or unhappy during your farming days?
- An. We just worked very hard every day. We attended church in Stockton located eleven miles away from our place every week. The meetings we had there gave us a great pleasure. All of our friends were Christians. In 1924, when we suffered from typhoid, we were told to pay attention to Christianity. In the summer of 1925, after our daughter graduated from high school, we went back to Japan. My husband was baptized at Nihonbashi Church by Rev. Makoto Kobayashi. Our children had infant baptisims. I, myself, was baptized in 1935. Aiko is in San Jose, George is here, and Roy is in Berkeley working for Albany as a chemist.
- Q. What about your children's education?

An. Aiko attended Keisen girl's school for a year. I wanted her to attend that school for a couple of years. However, reading her homesick letters every week, I told her to return here after a year. It was helpful for her to learn flower arrangement, calligraphy and other subjects. She is studying Japanese again with a Japanese teacher at church now.

Q. Where did your son study chemistry?

An. He started his college work at Fort College in Denver, Colorado, and then finished his B.S. Degree at Berkeley. He got his Ph.D. at ^{CORVALLIS} (Kobaru) in Oregon. He has been working for Albany for seventeen years now.

Q. What was your life like during the depression days?

An. We were banned from owning farm land without U.S. citizenship; therefore, my husband was employed by others and got a monthly salary. His income as a salaried man was regular and was as good as a farm owner. The depression didn't affect us too much.

Q. What was the attitude of white people right before the war?

An. The white people around us were all right. But George had his camera taken away by a state official during his college days. Mr. Abe, our neighbor, rushed to us and told us about the war. We felt miserable to hear that. Mr. Ruesa visited us and encouraged us when we were to be evacuated.

Q. How were you informed about evacuation?

An. We received a notice and were told how much we were allowed to take with us. I had heard that sleeping bags were sold out at all of the stores, because Japanese people had rushed in and bought them all.

Q. How did you feel when you received the notice?

An. We weren't too happy about it. Our life in the barracks at ... Camp was awful. There were some indecent people next to us and we could hear them talking through the wall. Having a teenage boy with us, we didn't want to stay there too long. We were there for several months. We were sent to ^{GILA} (Hira) Camp and stayed there till the following March. Ignorant people there believed that Japanese soldiers would come and take them back to Japan. They gave a sound beating to anybody with a pro-U.S. attitude. Wise people kept silent. Our son was so anxious to get out of there that he decided to attend Fort College. His high school teacher, named Miss Andrews, arranged for him to stay at her sister's farm near Denver. Our boy went there first and called us there later. We were the first to get out of the camp among the older people.

Q. What kinds of problems did you have in the camp?

An. People fought over trifles, such as stealing toilet paper. My husband tried to mediate between them, but he was accused of taking the side of a stealer. People there were all narrow-minded and ignorant. Rev. Sawa

An. gave a sermon in the camp, and over hundred people attended the service. Having only seven or eight at his church, he was amazed at the number of people at the camp. My husband served him by carrying his bag and helped him with church business. He was a nice minister. His wife was a pianist. He never had services or meetings which lasted over an hour, whereas Rev. Ono gave his sermons for hours. Everytime Rev. Ono gave a sermon, Rev. Sawa checked his watch many times. Rev. Sawa's wife was alive until a few years ago. She visited the church at Stockton not too long ago. It was over twenty years since we had last met; therefore, she didn't remember me at that time.

Q. How was the food at the camp?

An. It wasn't too bad.

Q. You must have felt uncomfortable to line up for meals.

An. Some ill-mannered people cut into line. Then, the camp staff decided to give us numbered tickets and also watched us in line. People from Christian church never did such a thing, though.

Q. Was the behavior of non-churchgoers different from that of churchgoers in the camp?

An. The people who fought with one another were all non-Christians; they were Buddhist. We had entertainment shows once in a while. Our son played the violin in the shows, but the Issei didn't like anything other than Japanese music and singing. Our son eventually

An. stopped playing the violin for them.

Q. Do you remember any particular happening in the camp?

An. There were quarrels between parents and children on loyalty. One of our relatives, named Takemoto took action and found out that most of the people in the camp pledged their loyalty to Japan. I believe that they were Buddhists. We felt our children who had been born in the U.S. should pledge their loyalty to the U.S. Our children were around twenty years old at that time, and one of them was already in the Armed Forces. Though Takemoto himself believed in loyalty to Japan, his son joined the Armed Forces. Loyalty to the U.S. was seen as matter of whether you would serve in the U.S. military or not. Most of the Japanese people here once gave up their U.S. citizenship during the war, and encountered a lot of problems later. They couldn't farm or anything. Mr. Ono was one of them. Only one of his four sons had served in the U.S. forces. After the war, the only way Mr. Ono could work was to rent his son's place. Later on, Mr. Ono won a suit and got back his citizenship.

Q. People would have reproached you if you had mentioned these things in the camp.

An. Yes. They might have attacked us.

Q. What kind of duties did you have in the camp?

An. My husband washed pans. His nails were all worn out at that time.

Q. What did you do?

An. I didn't do anything. He got paid sixteen dollars a month for his work. A school teacher was paid nineteen dollars a month.

Q. You got out of there within a year, didn't you?

An. Yes. We were in ... for four months and in Hira for six months -- ten months altogether.

Q. How did your camp life affect your faith as Christians?

An. It didn't affect us too much. We attended church regularly even in the camp. One lady asked people to compose a wake* and printed good ones in the bulletin. Anyway, I didn't get too bored there.

Q. Did you go to Denver right after the camp?

An. No. We went to Loveland in North Denver.

Q. How long did you stay there?

An. We were there for three years. Our son attending Fort College, decided to join the Armed Forces after a year. We produced cabbages and onions for two years there. The cabbages were for pilots in the service, for cabbages are good for the eyes. Roy had married a girl, who was a university student in Denver, before he joined the Armed Forces in Louisiana. The girl had attended the University of California for two years before the war, and transferred to the University of Denver. Our older son was stationed in (Backford), Michigan, and in Jacksonville, Florida, for his final training. Every time he came back home during his

*A thirty-one syllable Japanese poem.

An. leave time, he moved us to tears. Roy and his wife helped our older son and his wife in any way they could. I and my husband refrained from seeing the four of them, so that they could be together as much as they could. Our first son went to Europe and got injured there; in addition, our second son Roy got spinal meningitis in Louisiana. Most of the twenty to twenty-five thousand soldiers at the training post got the same disease. They were saved by penicillin. At that time, only military hospitals carried liquid penicillin. When Roy reported his illness, he wasn't taken seriously, for many soldiers pretended to be ill to avoid training. Finally, he got a high fever and was found to have spinal meningitis at the hospital. He could have had brain damage without penicillin.

Q. Did your daughters-in-law stay with you during the war?

An. No. They lived in Denver. One lived at her brother's place in Denver. Roy's wife went to Louisiana to see Roy at the Red Cross hospital. Though she couldn't do anything for him directly, she felt comforted by just seeing him every day. Meanwhile, he recovered from meningitis. He was sent to a Japanese school in Minnesota and to Texas after that. The war was over by that time. Then, he came back to California.

Q. What part of California did he come back to?

An. He came to Orwood. The place we used to live before the war had been taken over by whites. Mr. Hattori

An. found a place in Orwood for us and wrote us about it; then, we came back to California in 1945.

Q. Did white people accept Japanese people?

An. Yes, they did. As a matter of fact, our boss was a white man. He used to work for Mr. Perry and my husband as a handyboy, who went on an errand to buy onion and potato seedlings from farmers for Mr. Perry and my husband. As he attained manhood, he bought farmland from Mr. Hattori and opened up his farming business in Orwood. That's why we went to Orwood. We knew everybody there. Knowing him for a long time, we felt him our friend instead of our boss.

Q. Did the white congregation help you get settled when you came back here?

An. No, not at all.

Q. How about the Japanese church?

An. Rev. Takeda, Mr. Kaneda and some others had returned here before us. They shared the church basement and lived there for a while.

Q. Didn't you go there?

An. No. We went to Mr. Hattori's place directly.

Q. Did you feel negative about white people after the war?

An. No, we didn't.

Q. How many grandchildren do you have?

An. We have six grandchildren.

Q. Having experienced such hardship, what would you like to tell them?

An. I don't have too much to tell them. They wouldn't believe us even if we told them of our hard life during the old days.

Q. If you could communicate with them, what would you like to say?

An. Nothing in particular. Though the Nisei observed the Isseis hard life directly, the Sansei have grown up without any hardship. They think it a matter of course for their parents to pay for their college education.

Q. Do you think your hard experiences gave you an invaluable lesson or do you think it was just a waste? Do you think the Sansei are missing anything, not having experienced hardship?

An. I have no idea.

Q. How long did you live in Orwood?

An. We lived there for two and a half years.

Q. Did you farm here?

An. No. We opened a grocery store here. Blacks, Mexicans and all other races of people in turn came to our store to buy bologna, ham, etc. Our business was prosperous. George sold gasoline. Though my husband was around sixty-four years old, he worked hard. Later on, Mexican laborers were banned from crossing the border. Even if they were here, they were kept in a camp, where they could buy every single daily necessity. That's why they stopped coming to our store. Our business

An. declined a little bit; moreover, my husband had become so old that we closed our business.

Q. When did you retire?

An. Let me see --- We gave all of our personal records to the Japanese Agricultural Association. They said they'd like to have records of people who had contributed to develop the delta into agricultural land. We found out that their main reason for doing that was to get a donation from us. We refused a medal from them. They forced us to donate a minimum of fifty dollars. We inquired about that association, directing our inquiry to the president of our own association. He said he couldn't do anything about an association in Japan and that he knew that association had been getting their funds through the Issei's donations in exchange for medals. In Orwood, ten people produced asparagus together, on a seven or eight hundred acre farm. Mrs. Matsushige, our leader's wife, Mrs. Muraoka, and others are all alone now except for ourselves and Mr. and Mrs. Shimokawa in Stockton. We've known Mr. and Mrs. Shimokawa since 1905.

Q. It must have been tough work to develop the delta area.

An. Yes, it was.

Q. What was it like?

An. My husband used eight horses.

A. We put this much big horseshoes on them just like the way a packhorse driver did. Not being used to wearing

A. the shoes, the horses even fell down. There were lots of holes after we burned trees into ashes in the lower part of a river. Not only horses, but also people fell into the holes.

An. My husband was one of the rare people who used eight horses in the lower part of the river. In 1918, Spanish influenza prevailed, and there were several funerals every day. The hospital there couldn't accommodate all of the patients. One day we visited Mr. Shibata who was supposed to be in St. Joseph Hospital. We couldn't find his name on the list at the receptionist's counter, for he was put in one of the restrooms. The hospital was that crowded.

Q. You worked hard using the horses from early morning until late in the evening, didn't you?

An. Yes, he did. He owned a boat. He rented another farm in (Bording) Island and had his employees grow beans and onions. He bought a small boat, which had been wrecked, from Mr. ... and got it repaired at a dock. A small boat at that time wasn't exactly an automobile. I remember him coming back home on it blowing the whistle.

Q. How long was your boat?

An. Was it twenty feet long?

A. No. It had an engine inside, not in the back. I bought a wrecked boat for eighty-two dollars.

An. Who raised the boat?

A. I borrowed It was easy to lift up a boat in the water. Each time the boat went up, I took out the water in it with a bucket.

An. How did you take it to the dock in Stockton?

A. I did that by myself. There were two ... in the dock. As the boat got in, a crane lifted it up.

An. We celebrated his eighty-ninth birthday today.

Reading by An. We married in August of 1915. At that time, my husband smoked cigarettes. I took his smoking for granted. I did think he coughed up too much phlegm for his age. Meanwhile, we were given one daughter and two sons. Then, he realized that cigarette smoking wasn't good for him. One day he held up our second son with a lighted cigarette between his fingers and the light touched our son's small leg, which gave him a guilty conscience. Every time he smoked cigarettes, our children took them away from him. He tried to quit smoking three or four times; however, he couldn't overcome the temptation. I was hoping that he would be saved from the smoking habit by his faith in the Lord. At that time, Rev. Yamaguro came back from Europe and stopped in Stockton to preach the gospel at the Asahi Hall. Listening to the gospel, we were deeply moved on that day. On the way back home, he was about to take out a cigarette as he did by habit, then he was struck by an electric feeling. He believed

An. that he had been awakened by the Lord to overcome his bad habit. Having cigarettes in his pocket, he could actually overcome the temptation. Both of our sons, who had observed their father's struggle over smoking, never took the risk of starting to smoke even after they had grown up. When our first son was to leave home to join the service, he told me that though he had been once tempted by cigarettes in his college days, he had never smoked, and never would. He moved me to tears. Our son, who is working for a federal chemical institute, always tells people not to smoke cigarettes, because they do you nothing but harm. My husband's triumph over smoking is having a good effect even on his grandchildren. Our family is full of joy now. He wouldn't have survived until this day, having attained eighty-nine, if he hadn't been saved by the Lord from smoking. We are grateful to the Lord.

Q. Thank you very much. Please keep this composition with you until I come here next time. It's a very meaningful story. Did you have a go-between when you married?

An. A relative in the U.S. met my husband here and wrote me about him. This relative and I hadn't gotten in touch with each other again until my husband returned to Japan. Then, we married.

Q. How long did he stay in Japan?

An. He was there about half a year.

Q. What was your wedding like?

An. We had a brief ceremony at my mother's place without inviting too many guests.

Q. That's good enough. In Japan, all you have to do is to have your name entered onto the register.

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